Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

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Vol. X JUNE, 1907 No. 6

The Christian

He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was dead;
He had time to help the cripple
When the way was rough ahead;
He had time to guard the orphan; and one day, well satisfied
With the talents God had given him he closed his eyes and died.

He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away:
"It is splendid to be living
In the splendid world to-day!"
But the crowds — the crowds that hurry
After golden prizes — said
That he never had succeeded
When the clods lay o'er his head—
"He had dreamed — he was a failure," they compassionately sighed.
For the man had little money in his pockets when he died.

510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt has charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

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All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

THE man that wrapped his talent in the napkin and said: "Lo! there thou hast that is thine," was too sanguine. There was never an unused talent rolled up in a handkerchief yet, but when it was taken out and put into the scales it was lighter than when it was committed to the keeping of the earth.

—Alexander Maclaren, D. D.

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510 Tremont Temple, Boston, Mass.

Telephone: 4897-2 Main

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Election Speech

HOW is this for an election speech from an Indian? We would commend it to our officials. It was made by Ne-kah-wah-sha-tin-kah after his election as chief of the Osage Indians, said to be the wealthiest tribe in this country.

"According to a custom of our people and an old tradition handed down by our forefathers, in whose footsteps we hope to walk, it is meet and proper that I tell you what I intend to do as your chief during the time I shall hold office.

"I cannot say positively, and no one can, what the future may bring forth. One and one alone, the Great Spirit, knows this. I feel that the Great Spirit has placed me over you to do that which is good for my people and that he will tell me what is right, and what the Great Spirit directs me I shall do. I shall be fair between the full-bloods and the half-breeds, between the Indian and my white brothers, and I want the children of my people to be well educated, so they may become good men and women. I have no education and talk no English and shall rely on and hope the educated and wise ones of both the Indians and whites will tell me what they know, but I shall trust the Great Spirit above them."

Monthly Letters

THE monthly letters from the field have been sent to each circle in New England. From comparatively few has the two cents postage been sent to the Director, so we infer that most of our circles do not consider these letters worth two cents per month. Besides the work, they cost at the rooms for paper, and postage to get them to the Director about $8.00 per month. Next year, any circle who desires these letters will inform the Director of her Association and send postage, sixteen cents, before October 1st, and these persons will receive the letter.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. X. JUNE, 1907 No. 6

Editorial

THE 29th Annual Meeting is over, and we hear from all sides words of pleasure concerning it. The hospitality extended by the Old Cambridge Church assisted by the North Avenue, First, and Broadway churches, was hearty and gracious. Nothing that could add to the comfort of the guests was forgotten. The pastor's wife gave the address of welcome at the opening session, and the pastor, Rev. Woodman Bradbury, closed the meeting with a strong and helpful address.

The reports by the officers of the Society were brief and with the exception of the money question encouraging. The reports of the State Vice-Presidents were models in length and composition, and showed hard work and progress. The addresses from representatives of various mission fields were inspiring. Not often can we have workers from so many of the fields as were represented at this meeting. Several unusual exercises, which, under some circumstances might have detracted from the interest of the meetings, only added to their effectiveness. The impersonation of the Navajo Indian woman led some of our guests to believe a real Indian woman was in our midst. There was no deception about this. It was announced that it was an "Impersonation." This word means "To appear or act in the person of." Everything said is true of the Navajo women.

The report for Alaska showed an increase in receipts and in the number of contributing Sunday Schools. Although the year closed with a debt, there was no sign of discouragement or of failure.

Our "Advertising Agent," little Avis Christopher, dressed in HOME MISSION ECHOES, and pleading for a larger circulation of our paper, will not soon be forgotten.

Our Treasurer's clear and persuasive presentation of our needs as a Society and the necessity of wiping out our debt, resulted in pledges, sufficient to cancel our obligations, although we have no balance to begin the year. The word "retrenchment" grated upon the ears of the audience, and many requests came, publicly and privately begging the Board to defer cutting down our work another year.

The Class exercise conducted by Miss Whipple, the author of the new text book, "Our Neighbors—Bond or free," was very suggestive and helpful.

In reading her annual report the Corresponding Secretary referred to its being her 21st report. Twenty-one beautiful roses were presented to her in words expressing love and appreciation. The roses will fade, but the words will never be forgotten.

Many have said "This 29th Annual Meeting is the best one we have ever had." The same remark was made at Beverly one year ago, and Malden two years ago. We would give due praise to all who had anything to do in making these Annual gatherings successful, but how much of this success is owing to the able manner in which these meetings are conducted? It is not an easy matter to preside over such a large gathering four successive sessions. Graceful, energetic, prompt, able to deal with unforseen exigencies, her clear voice reaching every part of the large church, Mrs. Coleman is a model presiding officer. There may be better ones in the country, men and women, but the Editor has never met them.

We are grateful for all who in any way helped to make our 29th Annual Meeting one of the best in our history.

Annual Meeting

WE find many who do not understand about our Annual Meeting. Some wanted to know if we had an evening meeting. Some sent in for a speaker for their local circle upon May 1st, not knowing it was the date of the Annual Meeting. We will tell all about the yearly gathering in this copy of ECHOES, and ask our constituency to keep these facts for reference.

The annual Meeting is always held the first Wednesday and Thursday of May. If May comes in on Thursday the meetings are held the 7th and 8th. If, as this year May comes in on Wednesday, the 1st and 2nd are the dates of our Annual gathering. We hope all our circles will remember these dates and send large numbers to meet with us. If the meetings are a long distance away so that many cannot attend, be sure and send a delegate, so the meeting *can be reported at your next local* meeting.

The Workers' Meeting is held on Wednesday morning at ten o'clock. This is primarily for State Vice-Presidents, Directors, and Presidents of Circles. All who are interested, however, are welcomed. Questions of practical interest are discussed, and an effort is made to help those who are bearing the burden of administration in the circles.

The regular sessions of the meetings begin upon Wednesday afternoon at 2 P.M. An evening meeting is always held upon Wednesday, when we make an effort to have a strong speaker who will tell of some phase of our work. Two sessions are held Thursday, in the morning and afternoon, the convention closing Thursday afternoon about 4.30.

Twenty-ninth Annual Meeting at Old Cambridge Baptist Church May 1st and 2nd, 1907.

WEDNESDAY AFTERNOON, MAY 1

THE twenty-ninth annual meeting was opened by Mrs. Alice B. Coleman, president, on the afternoon of Wednesday, May 1st, in the Old Cambridge Baptist Church, Cambridge, Mass. Our president read the 103d Psalm and Mrs. Anna Sargent Hunt led all hearts in an earnest prayer. The address of welcome by Mrs. Woodman Bradbury emphasized the cordiality of the reception we already felt.

After appointing a committee on resolutions, our president announced that a change had been made on the program, and we would hear the report of the Board of Directors instead of State Vice-Presidents, as has been our custom. Mrs. Reynolds told us that she was of age as she had completed twenty-one years of service as Corresponding Secretary, and in her report which had been printed and distributed referred to the many changes that had taken place since she brought us her first message. She rapidly reviewed the work of the past year, telling both sides of the story. For the coming year she tells us to Pray, work, give. "Go forward!"

A number not printed on the program but enjoyed by all was the presentation to our beloved Corresponding Secretary, Mrs. Reynolds at this time of twenty-one beautiful roses.

Mrs. Grace Coleman Lathrop for the Board of Directors in a few but well-chosen words told of the many qualifications of our Secretary, and of the love her fellow workers on the Board feel for her. Mrs. Reynolds responded feelingly.

Our Treasurer reported no balance on hand and bills due $345, and appealed to our women not to withold their offerings until the month of March.

Our Superintendent of Alaska reported that although the year closes with a debt there is no undercurrent of disappointment nor of failure. The Sunday Schools have been loyal and more have contributed this year than ever before.

Our President then asked Miss Davis to say a few words in regard to our debt. She told us there was only one enjoyable thing about a debt and that was wiping it out, which we proceeded to do. A board covered with white cloth, on which had been placed the letters D E B T in black was carried to the platform. Each letter represented one hundred dollars in blocks of twenty, and the letters were removed now slowly, now quickly as the amounts were pledged. When the clean sheet was left, all joined in singing "Praise God, From Whom All Blessings Flow."

Mrs. G. W. Peckham gave an impersonation of a Navajo woman. Her description of the customs of these people and her earnest plea in their behalf made a deep impression upon her hearers.

Hon. J. G. Brady, Ex. Governor of Alaska, brought the session to a close with an address on "What Missions Have Done for Alaska." Judge Brady resided in Alaska for twenty-nine years and his address was a helpful one. He referred to the good work done by our Society and spoke of Wood Island, where our orphanage is located, as the most beautiful spot in Alaska. He also said Alaska would give us more returns for our labor than any place he knew of.

—FLORENCE CHRISTOPHER.

WEDNESDAY EVENING.

After the devotional service, which was conducted by Dr. F. E. Marble of the North Avenue Baptist Church of Cambridge, Mrs. Coleman introduced the first speaker of the evening, Rev. George Sale, Superintendent of Education for the American Baptist Home Mission Society. The subject of his address was: The Present and Future of the Negro. He began with a congratulatory word for our women's educational work and added an expression of gratitude to them for the co-operation which makes the men's work more profitable.

In dealing with his theme, Dr. Sale took up first in a brief sentence or two, the second half of his subject, the negro's future. That will depend upon us. Our deeds will speak more loudly than any words of speaker or writer. The negro will be what his white compatriots of the North and South help him to become.

The speaker then discussed the present conditions of negro education, and the attitude of both North and South with regard to secondary colored schools. There are more illiterate negroes in the country to-day than there were negroes altogether forty years ago. However, the South, while it is still a unit in saying that white political supremacy must be maintained, and that there shall be no social intermingling of the races, is no longer solid as it was forty years ago on the subject of negro education. There is already a sharp division of Southern sentiment with regard to the kind and extent of educational opportunities to be granted to the colored people. While the majority of Southerners still maintain that the negro must be kept down, yet there is also a strong party daring to say what could not be uttered aloud even four years ago: "Lift the negro up or at least give him a chance to rise." On the other hand, in the North there is a certain disposition to be less strenuous in advocating the rights of the negro and less generous in providing for his education. There is at present a tendency among Northerners to ally themselves with the class of Southerners who maintain that the only education which the negro needs is that which teaches him to work. However, the logic of the case is simple. If negroes are to have the right of freedom, give them the opportunities of freedom which education alone can furnish. If that is not to be done, it would be better to repeal the fourteenth and fifteenth amendments.

In concluding, Dr. Sale declared that his message to the convention was to emphasize the further need of conviction, sympathy, patience, money. Negro education depends upon the North just as much as it ever did. Not disfranchisement, not mob violence would harm the negroes most. The greatest possible injury against them would be to close the Christian schools. These schools have been a benign blessing, not only to the negroes but also the whole South, who must ultimately acknowledge it.

After Dr. Sale had finished his interesting and inspiring address, Mrs. Coleman then introduced Dr. Chivers in his double character of Field Secretary for the American Baptist Home Mission Society and Chief of Crows, an honor conferred upon him by his Indian friends who love him for his fellowship and friendship.

Dr. Chivers had modestly designated his address by the simple title: "Glimpses of Mission Work Among the Indians," but intermingled with vivid word pictures of mission work, he made a strong and eloquent brief for deeper interest and

greater generosity toward those who have suffered such injustice from the hands of their white brothers.

Although some Indian tribes have become extinct through war and disease, yet there are, exclusive of Alaskans, 280,000 Indians, almost as many as ever existed in this country. From his pictures of Cherokee village life with its Shakespeare Club, and from his word photographs of tent and camp life among Crows and Arapahoes, he made his audience understand the two diverse classes of Indians. On the one hand are those like the Cherokees and Choctaws, who have been educated in New Mexico and Texas into cultivated and refined ladies and gentlemen, while again there are the Crows and Blanket Indians of Oklahoma and Montana, whose only civilizing influence comes from our Missions. There are, of course, government schools among many of these uncivilized tribes, but these government schools are intensely unpopular, while our Mission schools are dearly loved by parents and children alike. "The power of love is stronger than the force of law," commented Dr. Chivers. Not only do the Indians show their appreciation of our missions by sending all their children in punctual attendance upon our schools, but Dr. Chivers painted glowingly the religious life of those who had been reached by the Gospel, so that they indeed had become new men and women in Christ Jesus. "A Crow church meeting," he declared, "would repay you for all your gifts and efforts."

"No retrenchment in your Indian work then," he urged. Such glimpses of the noble work of the Woman's American Baptist Home Mission Society should rather quicken you to more earnest faith and stimulate you to larger giving for that encouraging enterprise among those responsive peoples."

—Mary F. Bradbury.

THURSDAY MORNING, MAY 2.

It was a pleasure to enter the fine Old Cambridge Church on Thursday morning, May 2d, and take my place among the delegates to the Annual Meeting of the Woman's Home Mission Society. First came the devotional service led by Mrs. L. R. Swett of Boston. It was a spiritual uplift for the day. Then our President, Mrs. Coleman, took the leadership of the meeting in her masterly way.

MAINE led in the reports of State Vice-Presidents. Mrs. Anna S. Hunt was glad that there are earnest and efficient Directors in all the Associations, and that the gain in contributions is more than $1,000 or 33⅓%. 87 Sunday schools gave to Alaska. Mrs. Grace H. Thompson reported new interest in Junior work in Eastern Maine and Mrs. M. S. Howes told of a gain of 11 Junior Societies, and $223 in gifts in Western Maine. Children are more interested in missions than in Abraham and the other patriarchs.

NEW HAMPSHIRE—Mrs. M. T. Hongue cheered us by saying that more money had been given, more Echoes taken, and more churches have Circles. Have set the mark for next year—"a contribution from every church." One Association has reached the goal. Mrs. F. L. Knapp reported that the Juniors are showing increased interest in Alaska. The young women help with the older ladies.

VERMONT—Miss Bertha Field is new in the work but encouraged because of increased number of Circles, more money, more barrels, and advance along the whole line.

EASTERN MASSACHUSETTS—Mrs. E. R. Christopher is new in the work, not all Circles have reported; three new Directors appointed. Encouragements and discouragements are about equally divided. The only thing to do is hold on.

WESTERN MASSACHUSETTS—Mrs. John Hildreth. The sadness of last year on account of deaths has been changed to rejoicing. Still some vacancies in Directors. Co-operative plan has worked well. Slight falling off in subscriptions to Echoes, and number of barrels. Mrs. H. E. Thayer reported six bands organized, and more interest in Alaska. Needs two Directors.

RHODE ISLAND—Mrs. W. H. Hinds reported great loss in the death of Mrs. W. H. Palmer. All official workers changed but two. Increase in money, barrels, and subscriptions to Echoes. A new work for the Juniors secured in Mrs. Rigler. Her whole report encouraging.

CONNECTICUT—Mrs. Helen Dewhurst. Many churches have doubled gifts. Alaska, Missionary barrels, Gospel wagons, and the State Convention have shared in the benefits. Miss Mary L. Howard, the Junior worker, finds some falling off in gifts partly on account of the removal of Miss Brown who is greatly missed. Boxes have been sent to the Indians.

Miss Howlitt said that the work of the Paper Mission, which sends papers and magazines to those who need them, is not always appreciated, yet many are helped and grateful.

Under the title "Our Advertising Agent", Miss Avis Christopher gave an entertaining recitation. She was gowned in a garment made of Home Mission Echoes which was certainly up-to-date and unique.

"Seven Years in Cuba," was the title of an address by Miss Elma G. Gowen now of Boston. In a bright racy way she told of conditions in the islands. Their degradation, the priestcraft, the superstitions and the crying need for a pure Gospel. It was a sad story, and appeals to all for enlarged work in the Queen of the Antilles.

"How to teach a Mission Study Class" was demonstrated by Miss Phila M. Whipple of Pittsfield, Mass. It was exceedingly helpful and ought to be put into a tract for the use of Circles.

The morning hour closed with an address by Rev. Bruce Kinney, General Missionary in Utah. He has studied Mormonism in its stronghold for many years. He pronounces it a most deceptive and wicked system. The laws of the United States are constantly broken in polygamous marriages, and the common people are degraded. The two things that hinder our growth most are—the lack of loyalty on the part of those who go from the East to the West. They do not unite with the churches or help on the work. The other is, that so soon as one is known as a Gentile, it is hard for him to get any employment. There are living martyrs to-day in Utah to whom the stake would be a release. It sometimes takes more heroism to live than to die.

The whole forenoon was an inspiration, and the great audience room was well filled. —Virginia Blackburn.

THURSDAY AFTERNOON.

A large audience had assembled when the Thursday afternoon session was opened by devotional exercises. The business of the session consisted in the election of officers for the ensuing year and the report of the Committee on Resolutions.

The subject, "Our New Fields" was most interestingly presented by Miss Martha Conaway and Miss Sarah Blocker. Miss Conaway spoke of the Italians as she has found them in Philadelphia, New York and in Hartford, where she is now located. She considers the Italian the most promising of all the foreign population, possessing all the qualifications for the making of a good citizen. Though his home is very wretched,

he seems to find there happiness and comfort, believing home a divine relationship. A good idea of home. In religion he is a good Catholic or nothing. Dissatisfied with the teachings of the priest he is spiritually adrift. He is however very intelligent and free and open to Gospel teaching if once his confidence is gained

Last January a Mission was formed and meetings were held in the First Church of Hartford. A Sunday school and sewing class have been organized with about fifty pupils in each. In the Kindergarten are twenty-one bright, interesting children, and through the children the hearts of the mothers are reached. There is a boys' club and men's evening classes, and they are all taught their first lessons in faith, How to see God, and How to pray. Sure of the support of the Board and of Christian people, she feels strong to overcome opposition and expects, later, to report definite results.

Miss Blocker from our Florida Baptist Academy in Jacksonville, Florida, expressed herself as filled with joy, hope and inspiration as she came among her friends of New England.

Surely all who listened to the story of her race believed that what had been done to elevate and Christianize her people was not in vain. Although from our Mission Schools have come hundreds of men and women to honor the professions and to prove themselves faithful and successful in all branches of industry, the work is scarcely begun with the masses. The making of a race is a slow process. They are in the morning of progress. Admitting they are ignorant and poor, she claims criminality is not a race trait, and begs us not to overlook the progress of the last thirty years and to still have faith in her race. In forty years illiteracy has been reduced sixteen per cent, and a race that can in that time raise ten millions of dollars is not shiftless. She claims the negro is not an angel, neither is he the other fellow, but merely a human being, possessed of human vices and virtues. Her people need a Christian education to teach them honesty and uprightness in life, self control and to be God-fearing in all their ways. Many examples were cited to prove it pays to educate and elevate the negro.

These two earnest speakers certainly left the impression that our new work among the Italians, and the work at Jacksonville are worthy of our support.

Rev. Frank M. Goodchild, D. D., of New York, gave a very strong and instructive address upon "The Heathen at Home." Much of New England culture, energy and generosity have contributed to the growth of the great West. Its life has so been poured out that there is more of New England in the West than in the East. New England to-day is a Mission Field. New England and New York are both Foreign to-day. Farms are occupied, mines worked, tunnels and railroads built by the toil of foreigners. Figures as to the foreign element are appalling. New York indeed is the capital city of the Jews. Every fifth person is a Jew. There are more Cohens than Smiths. New England is the meeting place of nations.

Necessity pushes the foreigner off from the old world. Opportunity draws them to the new world. The world is getting its ideas of liberty from us. They want our liberty and cannot get the sweet music of liberty out of their hearts. In the spirit of Brotherhood let us meet them, seeing in it all the hand of God. Let us hear God calling us to evangelize these people. America was made great by Christian principles. America must be kept by Christian principles.

The speaker urged Christians to concentrate their efforts for the next five years upon the children. Undertake a great Crusade for the Children of Foreigners. Win them and we win the parents. Let us make the next generation by reaching the child of this.

Rev. Mr. Brown of Winton, N.C., was unexpectedly present and extended his thanks to the Women's Society for continued interest in his work. A work which increases with years. He prayed that we make no retrenchment in the work in the South.

Miss Matilda Brown gave in her usual interesting way just a glimpse of her work at the wharves. A Christlike work which does not end at the wharves, but reaches with blessing to all parts of our land.

"The Near End of Our Problem" was forcefully presented by Rev. Woodman Bradbury, pastor of the entertaining church, who pleasingly referred to the fact that his wife gave us the first word—a word of greeting, and he was to have the last word, a thing not usually accorded to man. The "Near End" sets before us certain duties . First, Prayer—whereby we gain strength. Second, Work—embracing every opportunity. Third, Training—of the rising generation especially. Fourth, Giving—realize our blessings and opportunities and our gifts will be larger. There will be no debts to raise. Fifth, Convert—rejoice in Americanizing but first Christianize.

This session was not surpassed in interest and helpfulness by any other session of this especially profitable Annual Meeting. Everyone of the large number of women present when the meeting adjourned felt it had been good to be there.

—Kate I. Rigler.

Indian Capitalists

THERE are not many Indian names on the list of the railroad presidents of our land, but it contains that of Pleasant Porter, chief of Creeks. His company is the Indian Central, and the charter has been filed at Guthrie, Okla. It is capitalized at $15,000,000, and proposes to construct 450 miles of railroad in Indian Territory and Oklahoma within the next two years. It is to begin at Ponca City and take a south-east direction to Paris, Tex., with a branch running from the Red River northwest to Oklahoma City.

In December, 1906, was completed at Old Town, Me., what was described as the first transfer of real estate from a white man to an Indian in the history of Maine. The New York *Herald* despatch goes on to say:

"This is believed to be the first manufacturing establishment in Maine owned and managed entirely by Indians.

"Sabatis Shay and Newell Ronco, full-blooded Penobscot Indians, living on the Indian Island reservation, have formed a copartnership under the title of Shay & Ronco and purchased a lot of land in Old Town on which they will erect a factory to be operated by electric power to make canoe paddles and cant-dog stocks.

"The investment will exceed $5,000, but both men have comfortable bank accounts. They already have a large amount invested in maple stock, which they will use in their business."

This Indian concern will manufacture products which demand absolute fidelity in their manufacture. These articles have for years been turned out by the Indians by laborious hand work The new concern will supplant hand by machine work to a certain extent, greatly reducing the cost of production.

The firm has already employed as a stenographer and typewriter a young Indian woman, a high school and business college graduate who can translate the Indian language into English if necessary.

Lodge Grass, Mont.

EASTER morning dawned bright and clear, giving promise of a beautiful day. The Crows came by team and horse back to spend the day in the hills where the Easter service was to be held. Many faces were lighted up with joy and all hearts were glad, for the long winter had passed away and "the time of the singing of birds had come."

The service was held on a little knoll, surrounded by pine-clad hills. On the southern slope the snow still lay in patches, while on the opposite side the flowers were in bloom. The trees with quaker garments on, were soon to be clothed in living green, and all nature was breathing forth the spirit of the Resurrection. As we looked into the faces of the little groups scattered here and there, we prayed that many who were dead in trespasses and sin, might be quickened into newness of life in Christ Jesus. We enjoyed, for the first time, the use of the beautiful baby organ presented to the Mission by Dr. McConville of Brooklyn. It was a great help in the service.

White Arm has given two songs to Jesus in the Crow tongue. Last Sunday he surprised us all by coming to service in a new suit of "white man's clothes," white shirt, stiff collar, link cuffs, and modest tie. In place of the customary piece of red flannel his hair was bound with black ribbons.

A man and wife who have long been enemies of the work came into the Jesus Road recently. Several have asked our prayers. We hope soon to have baptising. The Christian Crows are developing and never hesitate to speak to others about the Savior. The church services are well attended and a deep interest seems manifest.

Yet while the Spirit is working in the hearts of many, Satan is not idle. Our hearts are often pained to find some who seemed almost persuaded turning back into sin. As we go about among the people we can see a change for the better in many lives. Occasionally we find a family who have a little start in poultry, others who milk cows or make gardens.

A few weeks ago, we held a prayer service in a home where conditions have undergone a wonderful change. When we first began the work, the family lived in a tepee, then in a cabin containing one room. Now they have a little three room house, and their best room furnished with bed, table, chairs, carpet, curtains and the walls nicely covered with white muslin. It is customary for the family to eat at the table. The night we were there, they served a supper of potatoes, steak, sauce, bread and pie. The table was set with white dishes, silver knives, forks and spoons, and most surprising of all, butter knife, sugar spoon, and individual butter plates were in evidence. The remarkable thing about it is, the family were camp Indians and have never been to school. This home has made more progress than any in our district. The majority of our Indians live on the ground. And while we make it a rule for the children to sleep in beds where possible, the parents still prefer to sleep upon pallets.

Will you not pray with us, that the light of Jesus may come into the hearts transform the lives, and make better the homes?

ANNA F. PETSOLDT.

April 1st, 1907.

Porto Rico.

IT is now more than six months since I came to Porto Rico. I have made some progress in becoming a useful missionary, but not what I hoped and what, I think was expected me. With the help of our Heavenly Father, I mean to persevere, however, and at the end of the year I hope I shall have proved worthy of reappointment. There are difficulties which overwhelm me at times, but I take comfort in the message on your New Year card and ask the Lord to meet the difficulties both *inward and outward*. The more I see of the needs the greater I long to be of real service here, but I get very much discouraged over my lack of capability in some ways.

Just before Mrs. Duggan left for the States I had an interesting visit with her to Portuges, a suburb of Ponce. I had heard of the faithfulness of the Baptist members there and now realize what it means. On the way I had opportunity to see something of the effect of the great hurricane which came just after the American occupation of Porto Rico. Rocks and stones brought by the rush of waters from the mountain streams and the river lay helter skelter in the road, and the solitary house which withstood the flood suggested a pitiful destruction of homes, and the suffering which followed. When we reached the river it was very interesting to see two long line of clothes laid upon the rocks to dry, and we thought with sympathy of the hard work the washer women have in the dry season. Some of them have to travel several miles to find water enough for their laundry work.

Two of the Ponce church members and some of the Sunday school children greeted us near the rural schoolhouse. The children were having recess and the women had been washing. We crossed the river on foot and walked about a mile to a sugar cane plantation where we visited some of the humble homes of church members, then had luncheon under a mango tree, sharing it with several rather *natural* little folks. After luncheon we had a short service in the home of one of the Ponce church deacons with himself, wife and two grandchildren, then walked back up hill and down toward the hall which is used for Baptist services. A little company of women and children gathered at 3 o'clock and Mrs. Duggan led a service.

ALICE A. SHOREY.

PONCE, April 22, 1907.

The Woman's Home Mission Conference at Silver Bay, Lake George, July 12-19

MEETINGS. Home Mission Study Classes, discussions on all questions pertaining to organization and methods of work, inspiring platform meetings with addresses from missionaries and other workers.

EXPENSES. The expense for the week, including railroad fare, board and registration may be estimated at $25.00 for those living in the vicinity of Boston. The registration fee is $4.00. This should be sent, with the application for rooms, to Mrs. M. C. Reynolds, 508 Tremont Temple, Boston, before July 1st.

For further information, see the ECHOES for May, or apply to Mrs. Reynolds.

DECIDE NOW. Do not miss the information and inspiration which may be gained from this week of study and fellowship.

Plan now to make this week a part of your summer vacation. Every afternoon will be given to rest and recreation, and no more beautiful spot can be found for such a week's outing than the shore of Lake George.

The Significance of a Tithe

A CHRISTIAN layman has conceived the idea that it is not enough to give the tenth of one's income to the Lord, but that many persons could also give a tenth of their time. This layman has written a tract on the subject, from which we make the following quotation:

"Suppose, out of the whole of Christendom only 1,000,000 of such men and women could be obtained, who would be willing to tithe their time in some particular line of Christian service, and suppose that specially concentrated time of this kind counted no more in value than the ordinary time of a paid worker. Only one hour a day equals six hours a week, exclusive of the Sabbath. Taking the average net working time of a paid worker to be eight hours a day, exclusive of such other duties as laymen also have to attend to, we find that eight lay workers, tithing one hour a day, would in point merely of time value be rendering the equivalent of one paid agent's service. Dividing the 1,000,000—the number of time tithers—by eight, we have an additional force in the home and foreign field equivalent to 125,000 paid agents. Making discounts for breaks in service, we may reduce the figure to 100,000, who, if they were paid agents at an average cost of $1,000 a year, would mean an addition to, or a saving in mission funds of $150,000. The figures are staggering, yet true."

—*Ram's Horn.*

Home Mission Material

THERE is much valuable home mission material furnished by the daily press. Alert missionary committee chairmen can find items, both illuminative and instructive, with which to invigorate home mission meetings. The habit of scanning the daily press for valuable missionary news may wisely be cultivated. Paragraphs on the immigrant problem; on conditions in congested sections of great cities; on the evident need of evangelistic zeal as revealed by the untoward state of multitudes in our modern American life; on changing commercial and industrial conditions that have a bearing on Christian propaganda, are available for those who think and search.

Colorado

IN Colorado out of 59 counties, 26 are without a Baptist church; and of the same number of county seats, 31 are without a Baptist church. In the eastern part of Colorado there is a section of territory 135 miles square without a a single Baptist church. In the northwestern part of the State there is a section 125 miles wide and 195 miles long with only two Baptist churches, one of them less than a year old, and both of them barely able with their united strength to support a pastor. There are 40,000 Mexicans with two churches and two preachers; 25,000 Germans with two churches and one preacher. One of these churches has a house of worship. There are 30,000 Swedes with two houses of worship, three hurches, and three preachers. There are more than 10,000 each of the Russians, Italians, Greeks, and Austrians with no preacher or work of any kind among any of them by our denomination. There are several thousand Japanese, and the number is rapidly increasing; yet there is no work among them. You ask why? The Colorado Baptists have given nobly and the Home Mission Society has co-operated most liberally, but the harvest is so great that neither the way nor the means have been within our reach. The injunction of Jesus is most applicable—"Pray ye, therefore, the Lord of the harvest to send forth laborers into His harvest."

Without the aid of the Home Mission Society this western country would not be what it is to-day, so far as our denomination is concerned. What we are as a denomination in Colorado, and other States as well, is in a great measure due to the Home Mission Society. The home-seeker comes West. He spends nearly all in securing a home. Then there is a preiod of time before the ranch becomes a source of revenue. Meanwhile the country is settling up with others in a similar condition from a financial standpoint. Here is where the Home Mission Society has and is coming to the rescue. Bridging over the period between the founding of the western home and the time when the returns begin to come from the ranch. Without aid at this point many churches would never have had an existence, and many more that were organized would have perished. A very present help in time of need. I cannot say with sufficient emphasis what deserves to be said of the American Baptist Home Mission Society and its work throughout this western country. Its work is worthy of the heartiest support of every member of the denomination, and its results are sufficient to merit the praise and renewed effort of every soul that loves Jesus Christ and lost men.

—*Annual Report.*

"WHY aren't your people more quiet in your devotions?" asked a mistress of her colored cook. "Why aren't you more sedate and dignified? Don't you know that we read in the Bible that when the temple at Jerusalem was being built, the people worked in silence? They didn't shout and sing the way you do." "Law's sake, Mis' Tennant," the old servant exclaimed, "what you all talkin' 'bout? We colored folks ain't got to buildin' our temple yet; we's only jest a blastin' out the foundations."

"As a race," says Booker Washington, "we are even yet little more than laying the foundations on which our racial structure is to rise. How high it is to go, and how long and firmly it is to stand, will depend very much on how we build now."

The American Baptist Home Mission Society

Editorial Notes

SPECIAL STATEMENT

THE Executive Board of the American Baptist Home Mission Society submits to the denomination the following statement:

The enormous demands upon the Society, growing out of the new development of the West, the mighty volume of immigration, the increasing cost of maintaining effectively our Christian schools for the Negroes and the Indians, the large proportions of the work in Cuba and Porto Rico, the plans for evangelism and the calls for aid in erecting church edifices on our mission fields, have greatly overtaxed the Society's resources. Scores of pathetic appeals for aid, generally worthy, have been declined, while on many mission fields, as well as in the mission schools for the Negroes and the Indians, salaries are commonly so distressingly small that it is increasingly difficult to secure capable persons for these positions. Very generally it is true that three dollars are needed where two are now expended, saying nothing of needs for new work.

The Executive Board, in the administration of the Society's affairs, have proceeded on the theory that with the growth of the denomination in numbers and in wealth, there was reason to expect yearly enlargement of resources commensurate with the expansion of its work. Its confidence that God would in due time provide the means for the accomplishment of the tasks imposed by his providences upon the Society has been repeatedly justified in deliverance in unexpected ways from embarrassing indebtedness. However, ordinarily, the tension of great uncertainty, with the special efforts required to avert serious retrenchment has been most painful. In spite of all, accumulated deficits of several years have from time to time, as now, reached a troublesome aggregate. The Executive Board are persuaded that these conditions should not longer prevail, and that if the means for the work that ought to be done cannot be secured there must be a curtailment to bring it within the limits of available resources, cost what it may in the crippling of missionary enterprises. Accordingly the Board announces its purpose to make a reduction of ten per cent. as nearly as possible in its missionary, educational and church edifice work, thereby lessening the annual liabilities from $30,000 to $35,000 for the ensuing year, and to adhere to such reduction unless larger resources are placed at its disposal.

This is not a pleasant message on the Society's seventy-fifth anniversary, nor does it denote diminished confidence in Him who has supplied our urgent needs hitherto. It means simply this: That, after diligent cultivation of the field for offerings for Home Missions, the limit of financial ability must determine the limit of responsibility for the work it may undertake. We know that from every quarter of our vast mission fields there will come a flood of earnest entreaty and protest against such a measure, and that it will be agonizing beyond expression to the administrative force of the Society to put into execution this process of excision; but there appears to be no alternative before us.

WE give our space this month to a review of the Society's work during the past year. Before this number of ECHOES is read the memorable meetings in Washington will have been held. One thing is certain: that never was the field of effort so large and needy. All of our Societies face a growing work. Everything is on the forward march except the finances, and they show increased giving on the part of the churches. What we must strive for is a more general giving. Now for the work of another year. Forward!

THE reports will be found most encouraging. There is no note of pessimism sounded anywhere. The workers in the hardest places make the cheeriest reports. Unmoved, undaunted, unaided oftentimes, they push on and preach and pray on, always seeing the need and seeking to meet it. All over the field there is spiritual movement. Surely we shall sustain the missionary churches.

THE immigration continues at a rate surpassing all previous records. The newcomers for the year ending June 30, 1907, at the present rate, will exceed 1,300,000

There is no doubt at all, however economically valuable they may be, that they are altogether too numerous for the good of the country, which has not sufficient capacity of assimilation. Christians will not be able to sleep on much longer in fancied security. Much good has already come from the study of the question and the increased perception of Christian obligation.

A man's ideal is the measure of his success. To succeed means "to come up to something," and the something we come up to is what we set out to be, or to do, in the world. This much accomplished, we lack the incentive to go further. A high ideal is, therefore, the first condition of real success.

THE editor of this department regrets that he was not able to attend the Annual Meeting of the Woman's Society in Cambridge. Congratulations to the officers on the work of the year and the success of the anniversary. Now let the ECHOES ring the welkin round,

Facts of General Interest from the Annual Report for 1906-7.

BELOW we give some extracts from the Report of the Executive Board. The facts will be useful for missionary meetings and for reference. It is gratifying that they form a record of progress. Financially the report is disappointing and indicates how far the churches are from appreciating the necessity of home evangelization. In every other respect the facts are encouraging and bespeak steady forward movement.

Introductory.

The seventy-fifth annual report of the Executive Board of the American Baptist Home Mission Society, herewith submitted, shows not only the sustained power of the society in the accomplishment of its tasks, but also its efficient adaptation to new and peculiar conditions, demanding quick and vigorous action. The way the Lord has led us these seventy-five years is an interesting study, affording confidence and inspiration for the future. A general survey of the society's development during this period is presented in three diagrams in connection with the financial, the missionary, and the church edifice sections of the report. We record anew our conviction that no nobler work has ever been assigned to any organization than that set before this society; "To promote the preaching of the Gospel in North America;" and that the Spirit of God will make effective now, as in the past, that preaching which honors Christ and Him crucified, "in whom we have our redemption, through his blood, the forgiveness of our trespasses, according to the riches of His grace."

I.

Financial.

How to maintain the work efficiently and yet avoid embarrassing indebtedness is the ever-recurring problem. The dependable resources are chiefly the offerings from churches, a few generous individuals, and the income from permanent funds. Receipts from legacies and from annuity funds released by the death of donors are variable and uncertain quantities. Estimates based upon average receipts from these sources for several years preceding may be disappointing. There is always a margin of uncertainty ranging from $20,000 to $35,000 in the calculations concerning available resources for each ensuing year. During a decade, however, the uncalculable receipts have been sufficient generally to avert a large deficit.

The actual deficit for the year was $26,187.87, which, added to the $46,394.55 brought over from previous years, makes the large total of $72,582.42. This is less than was apprehended for several months before the year closed, about $25,000 having been received from individuals and churches in response to special appeals the last two months of the year. Generally the offerings from the churches show an increase over those of the previous year. The growth of the Society's work and some exceptional undertakings account for about half of the year's deficit.

The grand total of receipts for all purposes the past year was $802,686.68, being only $2,716.89 less than for the previous year, which was the largest in the Society's history.

From the Woman's American Baptist Home Mission Society (Boston) $22,709.01 additional has been received, designated for salaries of teachers; and from the Woman's Baptist Home Mission Society (Chicago) $3,895, designated mostly for workers in Cuba and Porto Rico.

Conditions have been unusually unfavorable for such a forward movement in the interests of the society as would have been fitting in connection with the celebration of the seventy-fifth anniversary. The California Baptist Relief Fund not only had the right of way for nine months, but had also the society's active support. The Missionary Union was pressing toward the conclusion of its campaign for a large educational fund, and the Woman's Home Mission Society likewise its campaign for the Training School. Under such limitations it seemed inadvisable to press the claims of the society in an unusual degree upon the denomination.

II.

Missionary Summary.

The following presents a summary exhibit of the missionary operations of the Society:

The whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,536. These have been distributed as follows: In New England States, 65; in the Middle and Central States, 159; in the Southern States, 254; in the Western States and Territories, 954; in the Canadian Dominion, 10; in Mexico, 27; in Alaska, 2; in Cuba, 30; in Porto Rico, 35; French missionaries have wrought in 9 States; Scandinavian missionaries in 25 States; German missionaries in 21 States and Canada; colored missionaries in 15 States and Territories.

Among the foreign populations there have been 323 missionaries; among the colored people, 44 missionaries and 244 teachers; the Indians, 30 and 22; the Mexicans, 31 and 10; the Cubans, 27 and 3; the Porto Ricans, 31 and 4, respectively; and among Americans, 767 missionaries.

The Society aids in the maintenance of 35 schools established for the colored people, the Indians, and the Mexicans. There are two days' schools for the Cubans and one for Porto Ricans; in all, 38.

Number of laborers	1,536
Weeks of labor	53,309
Churches and out-stations supplied	2,277
Sermons preached	125,228
Prayer meetings attended	55,963
Religious visits made	372,681
Bibles and Testaments distributed	11,966
Pages of tracts distributed	2,529,431
Received by baptism	7,534
Received by letter and experience	8,884
Total church membership	73,248
Churches organized	61
Sunday schools under care of missionaries	1,543
Attendance at Sunday schools	95,638
Benevolent contributions reported	$156,610.64

Results of Seventy-five Years.

Number of commissions to missionaries and teachers	34,049
Weeks of service reported	1,193,756
*Sermons preached	2,909,419
*Prayer meetings attended	1,497,102
*Religious visits to families and individuals	7,731,902
Persons baptized	208,168
Churches organized	6,113

*During last sixty-six years.

III.

A Veteran Worker.

Our honored and beloved Superintendent of Missions for the Trans-Mississippi Division, Dr. N. B. Rairden, of Omaha, has been laid aside for several months by severe illness, though able to devote some attention to correspondence. In a recent letter, not intended for publication, he refers with gratitude to the service he has been permitted to render the denomination during his twenty years of continuous service for the Society:

"During these twenty years I have traveled more than seven hundred thousand miles, have either organized or been consulted about the organization of three hundred and three churches, have attended the dedication of one hundred and eleven meeting houses, and assisted in the organization of Conventions in eight States and Territories which previously had no such general organization."

It is hoped that he will soon be restored to health and to the service for which he has exceptional adaptation.

IV.

The West.

The demands for enlargement in the West continue with the new developments there. While about forty mission churches became self-supporting last year, nearly or quite fifty new fields were occupied, and our general missionaries report more than one hundred other fields where work should begin at once. Wyoming, Montana, Idaho, Washington, Utah, Nevada, New Mexico, and Arizona call for larger appropriations, and protest that any reduction would be calamitous. The whole number of missionaries in Western fields during the year was 934.

Recent pioneer work is illustrated by the following statements of Rev. C. T. Hallowell, of Minnesota:

"When I assumed the work I had a good horse and the needed wagons; these I used up in a little over a year; then the Convention bought for my use a team and wagon; with these I traveled from point to point over roads simply cut through the timber. Many days my journeys were over fifty miles, many Sundays that much and from three to five sermons on the way; my stopping-places were by the roadside, with the great woods all about me, or in the one or two-roomed log cabin of the settler, where I was always welcomed and shared their food with them.

"In those years in the North my journey was usually about 6,000 miles a year; my preaching stations the schoolhouses as I came to them, or sometimes the log cabin of the settler. Those were physically hard journeys, but out of them God gave me better health than I had enjoyed for years, and the eager faces of those who gathered to listen to the Word I even now have but to shut my eyes to see.

"In that territory at my beginning there was not a Baptist church—I think but one of any denomination. Now there are thirteen American Baptist churches, with a membership of about 300, which is nearly as many at there were white people in the whole territory when I began work ten years ago. Railroads came just as I was compelled to give up the Northern field because of my knees losing their lubricating fluid through exposure in driving in the cold winds, often the thermometer ranging thirty or forty degrees below as I drove from place to place."

V.

City Missions

More and more important and difficult every succeeding year is the task of holding fields long occupied, and of occupying new fields in the upspringing suburbs of our great cities. To help in these respects the Society is in co-operation with the City Mission Societies of Boston, the boroughs of Brooklyn and Manhattan, Buffalo, Detroit, Chicago, and St. Louis. Negotiations for co-operation with other City Mission Societies are under consideration. An interesting experiment is being made in Brooklyn, in the reinforcement of three of the downtown churches by several missionary helpers, whose support is largely provided for by a designated gift for the purpose. It is hoped that by an increased force of workers, some of whom have adaptations for service among certain foreign populations, these churches, instead of dwindling and dying, as some others in similar conditions have done, may continue in vigor indefinitely. It is the policy of strengthening the things that remain in the midst of a dense population needing these evangelical instrumentalities.

It is no exaggeration to say that the society could wisely use $75,000 a year for the next five years at least in city mission work. Half of this is required now, above the amount received for the California Baptist Relief Fund, for the proper occupation of important sections of San Francisco. With $100,000 a year the Society could appoint a Superintendent of City Missions to counsel with existing organizations and to advise what should be done in other large cities where no effective organization exists.

In these large cities there are three distinct fields, requiring different treatment: (1) The old or downtown districts; (2) the suburban sections; (3) the border districts between the business and the central residential region. In the first, churches must be aided to do a mission work with little hope of becoming self-supporting; in the second they must be aided for a time to attain self-support; in the third they need reinforcement to maintain themselves efficiently. Residential conditions and the presence of an enormous polyglot population from other lands make the problem of city mission work most complex and difficult.

VI.

Our Foreign Population.

More than a million immigrants came to the United States last year, and an equal or greater number is expected this year. About ninety-five per cent. find their homes in the Northern and Western States. A very large proportion of these constitute a needy foreign mission field, brought by Divine Providence to our doors. Among the European nationalities, during the year, there have been 307 missionaries, and among the Asiatics, 16. Their distribution by nationalities is shown elsewhere in the statistical tables.

Definite co-operative relations in this work have been established during the year with the Baptist State Conventions of New York and New Jersey. One event of significance and importance was a pledge to the Pittsburg (Pa.) association of $25,000 by a resident of Pennsylvania, conditioned upon a like sum being raised within a specified period, for the evangelization of the large immigrant population within a radius of ninety miles from Pittsburg. As a result of this, the Society cordially acceded to the request of the Pittsburg association and the Pittsburg and Alleghany Baptist Union, to unite with

them in the support of Rev. H. C. Gleiss as superintendent of this work, his services beginning January, 1907.

Our missions among the French Canadians of New England were never in a more satisfactory condition. Throughout New England there has been a pronounced deepening of interest for the evangelization of this people and of the Italians large numbers of whom arrive at the port of Boston. An Italian convert, returning from Connecticut for a visit to his native land, was instrumental in the conversion of many, and in the organization of a Baptist church there during the few months of his sojourn.

The need of better preparation for most of our Italian workers has led, after due consideration, to an arrangement between the Society and Colgate University for the establishment of an Italian department of the Divinity School of the university, in the City of New York, beginning in the fall of 1907. Rev. James M. Bruce, superintendent of work among our foreign populations, and Rev. A. Mangano, general missionary to the Italians, will be the principal instructors, while continuing in their present positions with the society.

The substantial results and value of our missions to these European peoples are shown most conclusively in the report of Rev. G. A. Schulte, superintendent of the German work. The German Baptists of the United States, numbering over 27,000, are a vigorous, generous, evangelistic body, which not only increases yearly in its proportions, but is continually furnishing accessions to our American churches. The same is true of the Scandinavian Baptists, who number about 28,000. Undoubtedly in churches of their own nationality and in American churches there are at least 75,000 converts and their immediate descendants, many of whom occupy influential positions in the churches and in denominational affairs.

VII.

Porto Rico and Eastern Cuba.

Reports of our missionaries show that in Porto Rico we have 27 churches, 1,525 members, about 1,200 in Sunday schools, and 20 out-stations. In Cuba there are 31 churches, 1,572 members, 1,244 in Sunday schools, and 26 out-stations—a total of 58 churches, 3,097 members, 2,444 in Sunday schools, and 46 out-stations. This is a net gain for the year of seven churches and 363 members. In Porto Rico we have 14 houses of worship, and church edifice property altogether worth $63,000. In Eastern Cuba we have 20 houses of worship, and church edifice property altogether worth $63,500— a total, in eight years, of 34 houses of worship, and an outlay for these purposes of $126,000.

Besides all this, a school for girls has been in operation the past year at Coamo, in a building erected at a cost of $2,340; while, in Eastern Cuba, large and substantial buildings approach completion, costing when equipped, about $30,000. Further facts may be found in the Church Edifice and Educational sections of this report.

The annual expense for the maintenance of our work is nearly equal in each of these islands, aggregating about $40,000. The churches, composed mostly of poor people, are unable to do much in the way of self-support, but are being developed in this respect in several instances with very gratifying results. Porto Rican Baptists, as part of our American household, cordially contributed to the Society, in response to its appeal for the reduction of its indebtedness. The success that has crowned our efforts for the evangelization of these people is due chiefly, under the blessing of God, to the capable and consecrated men and women who have given themselves unstintedly to this work.

VIII.

Church Edifice Department.

The number of churches aided during the year is 104; by gift only, 57; by loan only, 15; by gift and loan, 32. The total number of grants from the loan fund is 47, and from the gift fund is 89.

The nationalities aided by gift are as follows: American, 64; Swede, 5; Bohemian, 1; German, 6; Holland, 1; Polish, 1; Dane-Norwegian, 1; Italian, 1; Colored, 2; Cuban, 2; Porto Rican, 5.

The nationalities aided by loans are as follows: American, 39; Holland, 1; Swede, 3; Colored, 2; Dane-Norwegian, 2.

The whole number of churches aided up to the present time is 2,628; of these 2,284 have been aided in the past twenty-six years.

IX.

Educational.

The aggregate expenditure of the Society for the purposes of Christian education have exceeded four and a quarter million dollars. The accompanying tables for each State do not include salary and expenses of Superintendents of Education and other general expenditures. Considerable amounts besides have gone directly to some of the institutions under its auspices, and largely as a result of its efforts. Besides, the Society holds in trust about $300,000 for endowment purposes; so that it is within bounds to say that five million dollars have thus been applied. Of the amount expended directly by the Society, about three-fifths have gone for teachers' salaries and two-fifths for properties, equipment and expenses of manitenance.

More than four millions have been expended for the education of the Negroes.

The aggregate enrollment in the thirty-one institutions aided by the Society is 8,664, of whom 3,775 were males and 4,889 females. Conversions of students reported for the year, 453; students for the ministry, 512. The year's expenditures have been, in round numbers, $138,000, of which $106,228 was for salaries of teachers.

Schools in Porto Rico and Cuba.

During the year a suitable building, costing with equipment nearly $2,500 has been erected at Coamo, Porto Rico, and a flourishing school for girls has been maintained under the direction of Mrs. L. E. Troyer, with two assistants. Some industrial features have been introduced, and the school has quickly got a strong hold on the best elements in the city and has become an effective adjunct in the evangelization of the Porto Ricans.

Our missionaries deeply feel the need of a training school for native workers. At Rio Piedras, a suburb of San Juan, the property, which was first purchased for mission purposes, has been sold for $1,500, and two spacious lots in a much more desirable location have been acquired with a view to the erection thereon of a parsonage and adjacent thereto of a school building with dormitory accommodations for students for the ministry. For these purposes $10,000 is needed.

At El Cristo, Cuba, the buildings, consisting of two large structures of concrete and one of wood, are nearly completed

and will be ready for the opening of the school in September. The institution will be known as The International Schools of El Cristo and will be co-educational. Rev. Roy W. Babcock, of Chicago, has been appointed as Principal and is on the field. Provisions will be made for the training of students for the ministry and for others in church and missionary work. The establishment of this school is a distinct step in advance.

X.

CONCLUSION.

The seventy-fifth chapter in the Society's history comes to its close. It is luminous with heroic achievements of consecrated servants of God, laboring under its auspices in all parts of our country and among peoples most dissimilar in condition, language, and native characteristics. Their work has been abundantly blessed of God. Large uncompleted tasks lie before us. As in the past, so in the future, new and unexpected demands will be made upon the Society. With the changes that are continually taking place, there comes a shifting of emphasis concerning the relative claims of the manifold mission fields. Readjustments are inevitable. But they must be made gradually and most judiciously, lest for the sake of greater gain in one quarter there be loss of what has been gained at much cost in other quarters. One must not be starved to fatten another. Insufficiency of resources prohibits doing all that should be done for all. With a million dollars annually the Society could measurably meet the needs and greatly increase the efficiency of the work, at almost no additional expense for administration. Millions upon millions are given for education and art, all of which, without the permeating principles of the Gospel, will only produce a refined paganism. Painfully hampered and tethered by its financial limitations, with great opportunities almost within its grasp, the Society makes its appeal for a million a year to do a work worthy of the denomination—a work that shall more highly honor God.

The Call of the West.

UTAH.

REV. BRUCE KINNEY writes: During the past year we have had under commission in Utah nine men, exclusive of the General Missionary and pastors of self-sustaining churches. We have occupied the new field of Garfield, where is located the immense new smelter and ore mills. We were the first on the ground. There are now six hundred people in the town site, and one hundred more houses have been ordered built by the company. The smelter is in partial operation and is being entirely completed, and the two ore mills are being rapidly pushed.

We continue to meet the usual difficulties. Two of our churches, those at Provo and in the Bear River Valley, have been almost depleted by removals. Good work has been done, but in the smaller towns Mormon converts are obliged to leave to make a living, and Gentile converts are loth to bring up their children amidst Mormon influences, and so move away. It is difficult to get missionaries who will stay in the face of these things. We need men of power and concentration who will come to Utah for the same reason that they go to the foreign field—a conviction that God has called them to that particular field, and a determination to abide in that work regardless of possible results and disappointments. Not until then can the Mormon problem be solved.

In all the churches in Utah we have had our usual percentage of net increase, and now have a total membership of a few over one thousand.

COLORADO.

General Missionary W. F. Ripley reports: During the last Convention year the Baptists increased in Colorado a little more than sixteen per cent. Eleven churches have been organized. Seven of these are American, two Negro, one is Swede, and one is Mexican. Four houses of worship have been erected, and six others are building. We need at once eight more houses of worship.

For the past year 26 missionary pastors, one teacher, and one general worker have been at work all or part of the time. They reported 140 received by baptism and 219 received by letter and relation. Twenty out-stations were regularly supplied during the year. This work was carried on among the Americans, Negroes, Swedes, Germans, and Mexicans. The mission school opened among the Mexicans at Orita last September was greatly blessed of God. On March 24 a church was organized at this point—the direct result of the school. Eight of the nine charter members of the church were baptized after the opening of the school. Two pastors were supported among the Negroes. One of them built a house of worship and nearly paid for it. Meanwhile he received more than one hundred into the membership. Another organized a church, secured lots, built a house, and came within less than $200 of paying for it all within less than six months.

Oklahoma and Indian Territories.

BY J. C. STALCUP, GENERAL MISSIONARY.

IN many respects the year just passed was the best in our history. Our people are more harmonious and strongly cemented together than ever before. More money was given for missions, a larger number of churches and individuals taking part in it, and more additions to the churches resulting than in any former year. The missionary pastors alone reported last year 3,854 baptisms and more than that number added by letter and otherwise. Our offerings for State missions last year, in the two territories, was $12,877, an increase of nearly four hundred per cent. in six years.

The consolidation of the two Conventions into one new Convention for the new State of Oklahoma, last November, was, in my opinion, the beginning of greater things for the Baptist cause in this new and rapidly growing State. The blending of our forces into one Convention and cementing them together and organizing for work calls for great wisdom and thoughtful, conservative action on the part of our leaders and our people generally. I believe they will prove equal to the task.

Our present needs are many and urgent. Among the most important and urgent of our needs I mention the great need of more meeting houses and *more capable pastors*. I do not mean more *capable* pastors, but *more* capable pastors.

There ought to be not less than a hundred meeting houses built in this State during the year 1907, and a large number of new fields occupied.

As I stand and look out into the future and see the many difficulties in the way and the many complex problems to be solved, I am made to say: "Who is sufficient for these things?" Then I look back and recount what has been accomplished during the last six years, under far greater difficulties and with even more complex problems to solve, and, comparing it with what has been done in the near-by States during this same time, the future becomes radiant with hope and promise. A comparison of the work done in eight near-by States last year showed that the ratio of the number of baptisms to the amounts invested for State missions ranged from one baptism for each $40 to one for each $20 invested; while in Oklahoma and Indian Territories combined we had one baptism for each $8 invested. From this I conclude that there is not a place to be found on this continent where consecrated means and efforts will bring larger or more rapid returns to the Kingdom of God than in the new State of Oklahoma.

In conclusion I beg to say: I am gratified to be able to report that our people are more and more coming to realize that in making our present happy and prosperous conditions possible, the Home Mission Society and the Home Board have been very important factors. In future I sincerely hope that our people will prove to be among the most loyal supporters of these two great engines of denominational power in their efforts to meet and grapple with the great and growing problems confronting them. We ought to be, and we mean to be, in the front rank of the great battle for world-wide evangelization.

Our Little Folks

All material in the nature of communications, reports, etc., intended for the department, should be sent directly to the one in charge, Mrs. Anna Sargent Hunt, 36 Spring Street, Auburn, Maine.

"Roses here, roses there, and roses everywhere"

My dear little folks:—

A happy greeting to you in this beautiful month of roses. I know you all love this flower which has well been called the "queen of our gardens." Five years ago we saw the rose trees and the rose gardens of Southern California, and we even saw one ambitious rose which had chosen an orange tree for its trellis, and had completedly covered it. A friend from Pasadena wrote in April, "You thought we had a good many roses when you were here, but they were nothing in comparison to what we have this year as to quantity or beauty."

Just after we had read this letter and were wondering what good thing we could suggest to the children for their mission money-making we found this pretty story in May *Baptist Boys and Girls*, the paper much read by the little folks of the South.

Telling in a charming way how two young misses earned a good round sum of money, it will suggest to Northern boys and girls a way in which they may help swell the mission treasury, and roses are not the only flowers they can sell singly or in dainty bouquets. We are sure you are now in haste to read for yourselves the story so appropriate for this very June upon which we have entered, and we hope you will be in equal haste to tell, through our little folks department, what success you have if you act upon the suggestions you will find.

AT THE RED ROSE.

ANNA STUART WROE.

THE twins, Sudie and Kittie Lorman, walked home from church in a very quiet and subdued manner, so unusual with them, that when their Aunt Lois opened the door she exclaimed, "Why, Susan, what is the matter with you and Keziah? Has anything happened?"

"Yes; we have just had it 'borne in upon us' what a catastrophe it is to have such dreadful names as Keziah and Susan."

"That is not the trouble, as you have had time enough in fourteen years of life to become used to those names, and they are good, honest names, and Bible names, too!" returned their aunt.

"There are plenty of pretty Bible names— such as Anna, Damaris, and your own name, Lois; why wasn't one of us called for you, Aunt Lois?" queried Sudie. So, somewhat mollified, Aunt Lois wisely changed the subject that was always a disagreeable one to the twins.

"This is the trouble, Aunt Lois," said Sudie. "Mr. Lee preached on Home Missions this morning, and the urgent need of funds for certain fields; said every member of the church ought to feel it his pleasure as well as his duty to contribute to the yearly collection. We give all we can, but I do wish there was something we might do to earn some money for the collection that is to be taken next Sunday."

"You have a week in which to think up something, and there is no telling what might happen between now and Sunday," replied their aunt.

When the girls came in from school on Monday they were still absorbed in the subject of yesterday's sermon. Many plans had been discussed and discarded, and as Kittie said, they were "clean discouraged." Suddenly Sudie sprang up. "I tell you: let's go out to the Red Rose and ask Mrs. Waring for a suggestion; she always helps people out of trouble." So after getting permission from their aunt, off they started.

The Red Rose was the name of a quaint old place two or three miles from the city, and on this lovely June day it was a pleasant walk. The house was of red brick and looked as though it might have been steeped in the sunshine of a thousand years, so warm, bright and cheerful was its aspect. It had originally been an inn bearing the name of "The Red Rose," and there was a story that in the month of June a red rose from the garden was given to every caller, a custom that was kept up for many years after it had ceased to be an inn. The Rose Garden was still the wonder of the passer-by—and these were legion, since The Red Rose was on the high road to many suburban resorts, and carriages of every description, bicycles and automobiles passed in endless procession every afternoon.

The present owner, Mrs. Waring, had bought the property chiefly on account of its beautiful situation and lovely garden, filled with roses of every kind and color; roses everywhere, and no other flower save roses. Mrs. Waring and her sister lived here alone with the gardener and his wife who did all the work in and out of the house. It was the ladies' delight to invite two or three girls out to spend the day, to "drink milk and gather roses," as they said, and carry home great bouquets of them.

"Why, I was thinking of you two girls only this morning," said Mrs. Waring greeting them with both hands and a kiss apiece. "I was going to send Amos in with a note asking you both to come tomorrow after school."

"We are in trouble, dear Mrs. Waring, and thought you would help us out," said Sudie, who was generally the spokesman.

"You know I will do what I can," answered Mrs. Waring simply, so the "trouble" was unfolded.

"*Can* you suggest anything? You see we must earn the money ourselves, and all we can think of has been done to death; people are tired of aprons and caramels; popcorn and knitted slippers, and then, too, we only have a week." At this moment a large touring car whizzed past, but suddenly turned and stopped opposite the garden.

"Oh, those lovely roses! Can we buy some?" eagerly inquired one of the ladies in the car. "They are just what I want to wear to the dinner tonight."

"We have never sold them," said Mrs. Waring stepping forward, then quickly turning to the girls, "Kittie, Sudie, here's a chance for your mission money; suppose you gather as many as the lady wants and charge five cents each—how will that do?"

"Five cents for those lovely roses?" interrupted the lady in the car. "I'm sure ten cents each is little enough; cut me two dollars' worth."

Mrs. Waring handed each of the girls a pair of scissors, and the automobile was a mile up the road before they had recovered from their surprise, and Kittie held a two-dollar bill in her hand.

"Oh, Mrs. Waring, I knew you could help us, but it's a shame to cut your lovely roses!"

"Indeed, I am very glad to have them cut and there will be

hundreds of them all this month and nearly all July, and you know they will only fall to pieces if they are not cut. But I have a plan. You girls come here next Saturday morning, and if you are willing to work hard you will have quite a good many dollars to devote to the mission collection next Sunday. This is my plan, thought out while you were cutting those twenty roses. By Saturday there will be hundreds of them in bloom, and you must be here early to cut them before the sun gets hot. We will place a table under that big oak tree near the fence, and fill all the bowls and pitchers in the house with roses of all kinds and colors, set them on the table and you will both sit there and hand them out as they are called for. You can sell the pink, white and yellow ones for five cents, while for the large red ones you must get ten cents. It will be pretty dusty, I'm afraid, but you mustn't mind that and I will have Amos sprinkle the road when necessary. What do you think of the plan?"

"Why it's perfectly splendid, if we can sell the roses," answered Sudie.

"You can sell *those* roses, I assure you;" said Mrs. Waring. Two happier girls it would be hard to find than Kittie and Sudie as they were driven back home that evening by Amos, who was coachman as well as gardener.

"Wouldn't it be lovely if we could get five dollars?" said Kittie.

"We will aim for ten, at least," replied Sudie, grandly. Kittie in the middle of the night awoke Sudie to say, "Will it be earning the money when Mrs. Waring gives us the flowers?"

"Of course, Kittie; can't we do as we please with what is given to us, especially if we do all the work connected with it? But do let us go to sleep Kittie," and turning her back to her wide-awake sister was soon asleep again.

Saturday dawned bright and clear, and the girls were up by day-light to get through their tasks that aunt Lois exacted of them, and nine o'clock found them at the Red Rose. After the greetings were over Sudie said, "Mrs. Waring, how will people know the roses are for sale?"

"I thought of that and went in town yesterday and had this placard made; what do you think of it?

ROSES 5 AND 10 CENTS EACH.
FOR SALE FOR THE
BENEFIT OF HOME MISSIONS.

"We will tack that on the big oak tree near the fence and everybody can see it," continued Mrs. Waring.

"You think of everything, dear Mrs. Waring," said Sudie. The roses were cut and great baskets of them were put in the spring-house until afternoon; all the receptacles in the house were put in use, and a large table covered with a white cloth was set under the tree; a chair was placed at each end for the girls, and in their dainty white dresses, with flowers all about them, they looked as "pretty as a picture."

It would take too long to tell how eager and interested the twins were in their role of "Flower Girls"; of how the nickles, dimes and quarters accumulated in the little glass bowl that did duty for a money-box. The gay appearance of the lawn, the roses and the girls attracted a large number of people, and almost everybody who stopped went off with a bunch of the lovely roses, leaving a willing return in the palms of the happy girls. Lots of people passed on foot and were frequent purchasers. Once a pale, feeble looking woman holding a little girl by the hand, leaned against the palings to admire the scene. Quickly selecting a fine "American Beauty," Sudie handed it to the mother.

"I have no money," she said sadly.

"I don't want you to pay for it; and here's one for the little girl, giving a big, bright yellow rose. "These are mission roses to-day, Kittie," said Sudie. "They must bring a blessing for they make everybody happy. That woman's face was transfigured."

By dusk the roses were nearly all disposed of and the little glass bowl contained nineteen dollars and seventy-five cents Mrs. Waring was as pleased as the girls at the pecuniary result, and said, "Here are twenty-five cents to make up the twenty-dollars, and I want to commend you both for your perseverance and good management, and you have surely earned the money. Take the rest of the roses to your aunt, and come again whenever you can, whether you are in trouble or not."

Amos, after taking the placard from the tree, carrying the table, chairs, jugs and things into the house, got out the carriage and took home, as they said, the "two happiest girls in the whole State of Maryland."

Baptist Boys and Girls.